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history or an appanage of social psychology. What one sees in this book is social practice struggling to lift its problems to the plane of the general and conceptional point of view; allying itself thus with the great body of systematic knowledge we call science. Social practice is doing this, not for the sake of science, but in an effort to perpetuate and justify its own traditions and technique. It is just in this way that exact knowledge has grown up and superseded speculation in every field of science. *Social Diagnosis* is interesting merely as an illustration of this process.

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Government Telephones: The Experience of Manitoba, Canada.

By JAMES MAVOR. New York: Moffatt, Yard & Co., 1916.
8vo, pp. viii+176.

The establishment of the government ownership and operation of telephones in the province of Manitoba, according to Professor Mavor's searching historical analysis, has been a most unsavory affair. Certainly it involved features most discreditable to the political party responsible for it. This is, however, only part and not the worst of a long record of political fraud unequaled by that of any other government in Canada. The establishment was a move to bolster up the political fortunes of a party declining in the estimation of the people, and its operation was always dictated, not by sound business principles, but by the political exigencies of the times. The extension of the system into rural districts was a particularly useful expedient, especially just before elections. Professor Mavor doubts whether the system would have fared better in the hands of the Liberal party. Unfortunately it is now impossible for the Liberal party, which is at present in power, to undo much of the harm done. The payment of an excessive purchase price (which, according to Professor Mavor, the Liberals exaggerate), the failure to provide adequate funds for maintenance and depreciation, and the general cloud under which the operation of the system from first to last lies are handicaps which it will be hard to remove. Professor Mavor tells a startling story of wrongdoing that destroyed all that the telephone commissioners (competent men) undertook in the way of efficient management.

While written in an admirable style and well arranged, the book fails fully to convince the analytical reader. It is a well-known fact that Professor Mavor's conclusions on the question of public ownership and

operation had been arrived at long before this study was begun. The introduction is a statement of the general arguments against public ownership and operation. The conclusion is a statement of how the Manitoba experience exemplifies these principles. Nowhere in the book does one find a systematic treatment of the merits of the system either in Manitoba or elsewhere. Professor Mavor argues that the service in Manitoba has not been improved as much or the rates reduced as much as was promised. The reader is, however, quite convinced that the system was run at a loss and that instead of a surplus a deficit should have been reported in the early years of government operation, but he is not convinced that the favorable side of the question of government ownership and operation has been given its dues. Moreover, while one may feel quite sure that it never had a fair chance in Manitoba, few persons would admit that the Manitoba experience could not be improved upon by other governments. It is conceivable that Professor Mavor would have strengthened his argument and would have been more convincing had he treated one side of the question as systematically as the other. Otherwise it would have been better to have omitted altogether the introduction which deals with government ownership at large. This would have made the book a monograph on the Manitoba experience. As it stands now, it is another argument against government ownership and operation at large.

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Mohammedan Theories of Finance. By NICHOLAS P. AGHNIDES.
New York: Longmans, Green, & Co., 1916. Pp. 540. \$4.00.

It is not to be inferred from the given title that the book is an all-inclusive study of the Mohammedan theories of finance. The author lays no claim to an exhaustive review of the subject-matter in hand. His interests cover neither the ancient Arab and later Saracen theories and practices of finance nor yet the systems of revenue and taxation of the late modern Mohammedan countries. He is concerned solely with "the theories evolved by Mohammedan writers in conformity with the principles of *shariah* (revelation) on the basis of the financial practices of the early Mohammedan state, particularly during the caliphship of Omar" (p. 199).

By implication, the will of God and the obligation to maintain worship are the basis of the civil as well as the religious institutions of the Moslem world. Accordingly, the author devotes the first part of the